of true greatness, the days of Lessing and Herder and Goethe. And no student of Hegel can avoid seeing the debt owed to Spinoza by that dominating and seminal personality. But it is absurd to lengthen the string of names. Spinoza is Spinoza, and there is nothing to it but that.

As one looks at the present-day scene, one may observe an outpouring of talent among Jews which is clearly prodigious: and this is as true in philosophy as in any other sphere of human activity. It is not so much the power to see new things : it is also — what is of even greater importance — the power to see old things in a new way. We may remaxk this gift in some — it is pointless to catalogue all — recent Jewish thinkers who have displayed it most obviously,

Bergson, it has been said, has re-discovered time, and it is as the re-discoverer of time that he will probably be remembered. And so Einstein, among his many other fruitful ideas, re-discovered space and Freud re-discovered dreams. Each of these men started as it were anew. They looked on old problems with new eyes. They brought to the tired discussions of centuries the freshness of approach of a child. And their results, too, are elementary, elementary in the profound sense that they reach deep, offering a foundation for a whole world-view. These Jews, and innumerable lesser ones with them, are among the master-builders of the modern intellectual world, and it is not for

us to "claim" or "reject" them as "Jewish" or "un-Jewish"; they are men. If the fruitful doctrines of Creative Evolution and Dialectical Materialism are due to Jews ; if the Jew, Hermann Cohen, founded a new and fertile school of Kantian criticism, or the Jew, Meyerson, indicated new paths in the interpretation of